THE REALITY

HATTIANGDI

आनन्दः ब्रह्म इति व्यजानात् ।
आनन्दात् हि एव खलु इमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्ति अभिसंविशन्ति इति ॥

Joy is the Creator, thus he knew;
From Joy alone, verily, are born all these beings;
By Joy, all beings subsist;
Unto Joy, they all return and merge.

—*Taittiriya Upanishad;* III. 1.6

THE REALITY

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FOREWORD

> The world is not atoms or molecules or radio-activity or other forces; the diamond is not carbon; and light is not vibrations of ether. You can never come to the Reality of creation by contemplating it from the point of view of destruction
>
> —TAGORE

WHAT IS REALITY? The dictionary defines it as "that which underlies appearances; existent thing". There are two types of mind which are trying to grasp Reality: scientific and spiritual. The scientific mind is analytical; it is inclined to linger over mundane particulars, and can thus miss the basic oneness or wholeness. The spiritual mind is speculative; it tends to soar, and can divine the origin, structure and dissolution of creation.

Tagore is right. The nature of Reality can be understood by looking outward at things and by looking inward at ourselves only with an eye for synthesis. The Vedas are the earliest documents giving evidence of this approach towards Space, Time and the Unknown.

5000 years ago, during the Vedic period, Man looked around, admired Nature, and wondered:

FOREWORD

"What is the origin of creation? Who is the Unknown Creator? What is Time? What is the Cause of all this?" In the hymns of the Vedas, we find such expressions of Man's wonder as well as some of the profound questions which he put to himself.

While most of the Vedic hymns are the creations of seer-poets, the Upanishads are the result of meditations of seer-philosophers. In the sanctuary of their hearts, the seer-philosophers *saw* the divine Light and *heard* the divine Voice. They had a vision of the Divine Being pervading the vast outer space. Then came to them the realization that this Being is beginningless and endless, immanent and transcendent, within all and outside all. Their attempts at giving this formless *unnamed* One a name were simple yet profound: *Tat* (THAT); *Tat Ekam* (THAT ONE); *Tat Sat* (THAT BEING). Later, they evolved some impersonal epithets: *Atman* (SELF); *Brahman* (SPIRIT); *Purusha* (SOUL).

In the Upanishads, the *Brahman* is the Supreme Spirit and the impersonal Creator. That *Brahman* is rarely remembered today. Even Brahma—the Creator in the Hindu Trinity, but not to be confused with the *Brahman*—is not as popular or

living to excite our daily devotions as are the other two gods, Vishnu and Shiva, or the incarnations of the former, notably Rama and Krishna.

I have arranged here some gems culled from the Vedas and the Upanishads which express curious wonder, pose profound questions, give simple answers, and convey the spiritual wisdom of the seer-philosophers.

This little book comes to you on the occasion of the third anniversary of the *mahasamadhi* of Swami Anandashram. Quoting from the Upanishads, he used to tell us: "The Reality of God can only be apprehended in the silent voice of the Eternal. He who, in truth, knows that Supreme God, he verily becomes even as God."

सः यः ह वै तत् परं ब्रह्म वेद
ब्रह्मा एव भवति ॥*

2 Laburnum Road — GOPAL S. HATTIANGDI
Bombay 7.
Bhadrapada Sh 3,
Saka 1891.
(14 September 1969)

* *Mundaka Upanishad;* III. 2. 9

CURIOUS WONDER

THE CREATION
THE UNKNOWN CREATOR
TIME
THE CAUSE

Rig-Veda X. 129.1
Rig-Veda X. 129.2

न असत् आसीत् न सत् आसीत् तदानीं ।
न आसीत् रजः न व्योमा परः यत् ॥
किं आवरीवः कुह कस्य शर्मन् ।
अम्भः किं आसीत् गहनं गभीरम् ॥

Then was not non-existence nor was existence;
There was no realm of air, no space beyond it.
What covered in, and where? Who gave shelter?
Was water there, unfathomable and deep?

न मृत्युः आसीत् अमृतं न तर्हि ।
न रात्र्या अन्हः आसीत् प्रकेतः ॥
आनीत् अवातं स्वधया तत् एकं ।
तस्मात् ह अन्यत् न परः किं च न आस ॥

Then was not Death nor was Immortality;
Nor of night and day was there perception;
THAT ONE, in windless atmosphere, breathed by ITS own nature;
Apart from THAT, another one, beyond IT, not at all was there!

THE CREATION

Rig-Veda **X. 129.3**

तम आसीत् तमसा गूळ्हं अग्रे ।
अप्रकेतं सलिलं सर्वं आ इदम् ॥
तुच्छ्येन अभ्व पिहितं यत् आसीत् ।
तपसः तत् महिना अजायत एकम् ॥

Darkness there was, concealed at first with darkness;
In the unperceived indeterminate Ocean was all this.
By immense emptiness was concealed that which existed;
By the greatness of Spiritual Fire was born THAT ONE!

THE CREATION

Rig-Veda X. 129.4

कामः तत् अग्रे समवर्तत अधि ।
मनसः रेतः प्रथमं यत् आसीत् ॥
सतः बन्धुं असति निरविन्दन् ।
हृदि प्रतीष्या कवयः मनीषा ॥

In the Beginning, that Desire was uppermost;
That which was the primary seed of the Mind.
The connection with existence was in non-existence discovered
By seers, striving to seek in their hearts and by their thinking minds.

THE CREATION

Rig-Veda	X. 129.5
Rig-Veda	X. 129.6

तिरश्चीनः विततः रश्मिः एषां ।
अधः स्वित् आसीत् उपरि स्वित् आसीत् ॥
रेतोधा आसन् महिमान आसन् ।
स्वधा अवस्तात् प्रयतिः परस्तात् ॥

Transversely spread out was their Ray—
Below, indeed, was it? Or above, indeed, was it?
The Stream of Seed that was, verily great it was;
By self-nature, from below and from above, it went on its way.

कः अद्धा वेद कः इह प्र वोचत् ।
कुतः अजाता कुतः इयं विसृष्टिः ॥
अर्वाक् देवा अस्य विसर्जनेना ।
अथ कः वेद यतः आबभूव ॥

Who surely knows, who will here declare it:
Whence IT was born; whence comes this creation?
Later are the gods than this world's production;
Then, who knows whence IT came into being?

Rig-Veda X. 129.7

इयं विसृष्टिः यतः आबभूव ।
यदि वा दधे यदि वा न ॥
यः अस्य अध्यक्षः परमे व्योमन् ।
सः अङ्ग वेद यदि वा न वेद ॥

This creation, whence it came into being;
Whether THAT formed it or whether THAT did not;
THAT whose Supreme Eye controls it in the highest heaven;
THAT verily knows it, or perhaps THAT knows not!

THE UNKNOWN CREATOR

Atharva-Veda X. 7.1
Atharva-Veda X. 7.2

कस्मिन् अङ्गे तपः अस्य अधि तिष्ठति ।
कस्मिन् अङ्गे ऋतं अस्य अधि आहितम् ॥
क्व व्रतं क्व श्रद्धा अस्य तिष्ठति ।
कस्मिन् अङ्गे सत्यं अस्य प्रतिष्ठितम् ॥

In which part of THIS does Spiritual Fire preside?
In which part of THIS is Eternal Order established?
Where does Will, where does Faith in THIS abide?
In which part of THIS is Truth firmly placed?

कस्मात् अङ्गात् दीप्यते अग्निः अस्य ।
कस्मात् अङ्गात् पवते मातरिश्वा ॥
कस्मात् अङ्गात् वि मिमीते अधि चन्द्रमा ।
महः स्कम्भस्य मिमानः अङ्गम् ॥

From which part of THIS does Fire blaze forth?
From which part does Wind blow?
From which part does the Moon fashion its course,
Moulded in the vast part of the Support?

THE UNKNOWN CREATOR

Atharva-Veda X. 7.3
Atharva-Veda X. 7.4

कस्मिन् अङ्गे तिष्ठति भूमिः अस्य ।
कस्मिन् अङ्गे तिष्ठति अन्तरिक्षम् ॥
कस्मिन् अङ्गे तिष्ठति आहिता द्यौः ।
कस्मिन् अङ्गे तिष्ठति उत्तरं दिवः ॥

In which part of THIS does the earth stand?
In which part does the astral world stand?
In which part does the heaven stand?
In which part does the highest heaven stand?

क्व प्रेप्सन् दीप्यते ऊर्ध्वः अग्निः ।
क्व प्रेप्सन् पवते मातरिश्वा ॥
यत्र प्रेप्सन्तीः अभियन्ति आवृतः ।
स्कम्भं तं ब्रूहि कतमः स्वित् एव सः ॥

Where, yearning, does the Fire blaze high up?
Where, yearning, does the Wind blow?
Where, with yearning, are the Waters drawn by various paths?
Tell me about the Support—which one indeed is THAT?

THE UNKNOWN CREATOR

Atharva-Veda X. 7.26
Atharva-Veda X. 7.40

यत्र स्कम्भः प्रजनयन् ।
पुराणं व्यवर्तयत् ॥
एकं तत् अङ्गं स्कम्भस्य ।
पुराणं अनुसंविदुः ॥

Wherever the Support is bringing to birth,
It revolves in different paths as of old.
That one part of the Support—
Seekers of Knowledge know as the Ancient One.

अप तस्य हतं तमः ।
व्यावृतः स पाप्मना ॥
सर्वाणि तस्मिन् ज्योतींषि ।
यानि त्रीणि प्रजापतौ ॥

Away from THAT flees the darkness;
Never tainted is THAT by guilt.
In THAT are all the shining lights—
Those three which are in the Lord of Creation!

Atharva-Veda X. 7.41

यः वेतसं हिरण्ययं ।
तिष्ठन्तं सलिले वेद ।
स वै गुह्यः प्रजापतिः ॥

Know thou fully that Reed of Gold,
Standing up in the surging Ocean;
THAT indeed is the mysterious Lord of Creation!

TIME

Atharva-Veda XIX. 53.1
Atharva-Veda XIX. 53.2

कालः अश्वः वहति सप्त-रश्मिः ।

सहस्राक्षः अजरः भूरिरेताः ॥

तं आरोहन्ति कवयः विपश्चितः ।

तस्य चक्रा भुवनानि विश्वा ॥

Time, the Steed of Life, carries the Sun, the Spectrum of Light;
Wide-eyed, imperishable, abundant in seeds of things.
Sages and illumined seers rise up to that;
Its Wheels are all these many worlds.

सप्त-चक्रान् वहति कालः एषः ।

सप्त अस्य नाभीः अमृतं नु अक्षः ॥

सः इमा विश्वा भुवनानि अञ्जत् ।

कालः सः ईयते प्रथमः नु देवः ॥

This Time bears along Seven Wheels;
Seven are its navel-centres; immortality its axis;
That revealed all these many worlds;
That Time marches on foremost among the divinities.

Atharva-Veda XIX. 53.3
Atharva-Veda XIX. 53.4

पूर्णः कुम्भः अधि काले आहितः ।
तं वै पश्यामः बहुधा नु सन्तः ॥
सः इमा विश्वा भुवनानि प्रत्यङ् ।
कालं तं आहुः परमे व्योमन् ॥

An ewer of abundance is set over Time;
That indeed is beheld in many ways by us in the living.
That moves facing all these many worlds;
Time, they say, is the vast space beyond.

सः एव सं भुवनानि आभरत् ।
सः एव सं भुवनानि परि एत् ॥
पिता सन् अभवत् पुत्र एषां ।
तस्मात् वै न अन्यत् परं अस्ति तेजः ॥

That alone brings together all the worlds;
That alone encompasses all the worlds;
While being the Parent, the Offspring too it has become;
Therefore, another supreme Force of Light there verily is none!

TIME

Atharva-Veda XIX. 53.5
Atharva-Veda XIX. 53.6

कालः अमूं दिवं अजनयत् ।
कालः इमाः पृथिवीः उत ॥
काले ह भूतं भव्यं च ।
इषितं ह वि तिष्ठते ॥

Time gave birth to this heaven;
Time created these extended worlds too;
In Time indeed are the past and the future;
Imparting its impulse, it verily stands still.

कालः भूतिं असृजत ।
काले तपति सूर्यः ॥
काले ह विश्वा भूतानि ।
काले चक्षुः वि पश्यति ॥

Time let loose existence;
In Time, the sun blazes forth;
In Time, indeed, are all the elements;
In Time, the Eye looks upon all the worlds.

TIME

Atharva-Veda XIX. 53.7
Atharva-Veda XIX. 53.8

काले मनः काले प्राणः ।
काले नाम समाहितम् ॥
कालेन सर्वाः नन्दन्ति ।
आगतेन प्रजाः इमाः ॥

In Time is the mind; in Time, the breath of existence;
In Time, the name is established.
By the advent of Time,
All these born beings rejoice.

काले तपः काले ज्येष्ठं ।
काले ब्रह्म समाहितम् ॥
कालः ह सर्वस्य ईश्वरः ।
यः पिता आसीत् प्रजापतेः ॥

In Time is Spiritual Fire; in Time is the Eldest One;
In Time, the Creator is established.
Time is verily the Supreme Lord of all—
He who is the Father of the Lord of Creation!

TIME

Atharva-Veda XIX. 53.9
Atharva-Veda XIX. 53.10

तेन इषितं तेन जातं ।
तत् उ तस्मिन् प्रतिष्ठितम् ॥
कालः ह ब्रह्म भूत्वा ।
बिभर्ति परमेष्ठिनम् ॥

Impelled by it; brought into existence by it;
All that is truly well-established in it.
Time having indeed become the Creator,
It upholds the Supreme Deity.

कालः प्रजा असृजत ।
कालः अग्रे प्रजापतिम् ॥
स्वयंभूः कश्यपः कालात् ।
तपः कालात् अजायत ॥

Time let loose all born beings;
Time, in the Beginning, brought forth the Lord of Creation;
From Time, the self-existing illumined seer
And Spiritual Fire too were born.

Shvetashvatara-Upanishad 1. 1

किं कारणं ब्रह्म कुतः स्म जाताः ।
जीवाम केन क्व च संप्रतिष्ठाः ॥
अधिष्ठिताः केन सुखे इतरेषु ।
वर्तामहे ब्रह्म-विदः व्यवस्थाम् ॥

What is the cause of creation? From what do we verily come?
By what do we live? And where do we find eternal rest?
By what are governed joy and sorrow?
Do thou show the path clearly, O ye wise seers!

THE CAUSE

Rig-Veda I. 164.6

अचिकित्वान् चिकितुषः चित् अत्र ।
कवीन् पृच्छामि विद्मने न विद्वान् ॥
वि यः तस्तम्भ षट् इमा रजांसि ।
अजस्य रूपे किं अपि स्वित् एकम् ॥

As one having no knowledge, of those here who verily know—
The seers—I ask, for the sake of knowledge, not having the knowledge:
THAT which has supported the six wide regions of the universe;
In the form of the unborn, what indeed is THAT ONE?

THE CAUSE

Rig-Veda I. 164.4
Rig-Veda III. 54.5

कः ददर्श प्रथमं जायमानं ।
अस्थन्वन्तं यत् अनस्था बिभर्ति ॥
भूम्या असुः असृक् आत्मा क्व स्वित् ।
कः विद्वांसं उप गात् प्रष्टुं एतत् ॥

Who has seen the First One that was born;
That which, having bones or boneless, bears all?
Where indeed is the breath, the blood, the soul of the earth?
Who went near the knowing one to ask this?

कः अद्धा वेद कः इह प्र वोचत् ।
देवान् अच्छा पथ्या का समेति ॥
ददृश्रे एषां अवमा सदांसि ।
परेषु या गुह्येषु व्रतेषु ॥

Who surely knows, who will here declare it:
Towards the gods, what are the paths that reach?
In the recesses of their hearts is seen
THAT which is the supreme and secret Law of Workings!

SPIRITUAL WISDOM

THE BEGINNING
THE ONE BEYOND
THE VISION
THE PERCEPTION
THE REALIZATION
THE REALITY

THE BEGINNING

Rig-Veda X. 190.1
Rig-Veda X. 190.2

ऋतं च सत्यं च अभीद्धात् ।
तपसः अधि अजायत ॥
ततः रात्रिः अजायत ।
ततः समुद्रः अर्णवः ॥

Eternal Order and Truth, blazing forth,
From Spiritual Fire were born.
Thence, Night was born;
Thence, the Ocean of Space.

समुद्रात् अर्णवात् अधि ।
संवत्सरः अजायत ॥
अहोरात्राणि विदधत् ।
विश्वस्य मिषतः वशी ॥

From the Ocean of Space,
Time—the year—was born,
Ordaining days and nights;
Of every moment, the Controller.

THE BEGINNING

Rig-Veda X. 190.3

सूर्याचन्द्रमसौ धाता ।
यथापूर्वं अकल्पयत् ॥
दिवं च पृथिवीं च ।
अन्तरिक्षं अथ स्वः ॥

Founder of the sun and the moon,
One after another, IT made them.
So also the heaven and the earth,
The astral-world and the world of the sun,

Yajur-Veda (*Vs*) 32; 2, 3

सर्वे निमेषा जज्ञिरे ।
विद्युतः पुरुषात् अधि ॥
न एनं ऊर्ध्वं न तिर्यञ्चं ।
न मध्ये परिजग्रभत् ॥
न तस्य प्रतिमा अस्ति ।
यस्य नाम महत् यशः ॥

All measures of Time were born
From that luminous SOUL high up.
THAT ONE — neither high up nor across
Nor in the midst—none has perceived.
Nor is there a parallel to THAT
Whose glory is verily vast!

THE BEGINNING

Rig-Veda X.121.1

हिरण्यगर्भः समवर्तत अग्रे ।
भूतस्य जातः पतिः एक आसीत् ॥
स दाधार पृथिवीं द्यां उत इमां ।
कस्मै देवाय हविषा विधेम ॥

In the Beginning was the Luminous Source;
The Master of all born beings was THAT ONE.
THAT upheld this earth and the heavens too.
To which divinity, by sacrifice, shall we offer worship?

Shvetashvatara-Upanishad IV. 18

यदा तमः तत् न दिवा न रात्रिः ।
न सत् न च असत् शिवः एव केवलः ॥
तत् अक्षरं तत् सवितुः वरेण्यं ।
प्रज्ञा च तस्मात् प्रसृता पुराणी ॥

There, beyond darkness, where there is neither day nor night,
Nor what is nor what is not, the Sublime One is exclusively alone.
THAT is imperishable; THAT is the supremely desirable luminous One;
And, from THAT, perennial wisdom sprang forth in the Beginning.

THE ONE BEYOND

Shvetashvatara-Upanishad VI. 14 *

न तत्र सूर्यः भाति न चन्द्र तारकं ।
न इमा विद्युतः भान्ति कुतः अयं अग्निः ॥
तं एव भान्तं अनुभाति सर्वं ।
तस्य भासा सर्वं इदं विभाति ॥

There the sun shines not, nor the moon nor the stars;
There lightnings flash not, and much less the fire.
THAT alone is the Radiance shining on all creation;
From ITS Light, all this gives light!

* *Katha-Upanishad;* II. 5.15
Mundaka-Upanishad; II. 2.10

न तत्र चक्षुः गच्छति ।
न वाक् गच्छति न मनः ॥
न विद्मः न विजानीमः ।
यथा एतत् अनुशिष्यात् ॥
अन्यत् एव तत् विदितात् ।
अथ अविदितात् अधि ॥
इति शुश्रुम पूर्वेषां ।
ये नः तत् व्याच चक्षिरे ॥

There the eye goes not,
Nor does speech go nor the mind.
We know not, we cannot understand,
How THAT is to be explained.
THAT is above the known
And above the unknown:
Thus have we heard from ancient sages
Who, to us, have spoken about that Truth!

Katha-Upanishad I. 3.10,11

इन्द्रियेभ्यः परा हि अर्थाः ।
अर्थेभ्यः च परं मनः ॥
मनसः तु परा बुद्धिः ।
बुद्धेः आत्मा महान् परः ॥
महतः परं अव्यक्तं ।
अव्यक्तात् पुरुषः परः ॥
पुरुषात् न परं किंचित् ।
सा काष्ठा सा परा-गतिः ॥

Verily beyond the senses are the objects,
And beyond the objects is the mind;
Beyond the mind is reason,
And far beyond reason is the supreme SELF.
Beyond that supreme One is the Unmanifest,
Beyond the Unmanifest is the SOUL.
There is nothing whatsoever beyond the SOUL;
THAT is the supreme Goal; THAT is the extreme Ultimate!

Rig-Veda I. 52.12

त्वं अस्य पारे रजसः व्योमनः ।
स्वभूति ओजा अवसे धृषत् मनः ॥
चकृषे भूमिं प्रतिमानं ओजसः ।
अपः स्वः परिभूः एष्या दिवम् ॥

Thou who art on the farther shore of the astral-world and in vast outer space!
Thou mighty One, arising spontaneously and strong of mind!
Thou hast fashioned, for our protection, the earth as a replica of thine might;
Encompassing it with waters, the sun-world and the heavens to be sought after!

THE ONE BEYOND

Rig-Veda X. 71.1

बृहस्पते प्रथमं वाचः अग्रं ।
यत् प्र ईरत नामधेयं दधानाः ॥
यत् एषां श्रेष्ठं यत् अरिप्रं आसीत् ।
प्रेणः तत् एषां निहितं गुहा आविः ॥

O Master of the Word! First of Speech! Thou Summit!
When prayers were offered giving thee, the *unnamed,* a name—
Which was their most glorious, which was their most stainless;
Exultantly, THAT, which was in them hidden in secrecy, became manifest!

यत् तत् अद्रेश्यं अग्राह्यं अगोत्रं अवर्णं ।
अचक्षुः श्रोत्रं तत् अपाणि पादम् ॥
नित्यं विभुं सर्वगतं सुसूक्ष्मं तत् अव्ययं ।
यत् भूत–योनिं परि–पश्यन्ति धीराः ॥

THAT which is invisible, inconceivable, devoid of light, devoid of hue;
THAT which is without eyes or ears, without hands or feet;
THAT is eternal, all-pervading, the refuge of all, very subtle, imperishable;
THAT is the Source of all beings, perceived by those steady of mind.

अनुह्य एषः परमात्मा अपरिमितः अजः
अतर्क्यः अचिन्त्यः एषः आकाश आत्मा ।
एषः एव कृत्स्नक्षय एकः जागर्ति
इति एतस्मात् आकाशात् एषः खलु इदम् ।
चेता मात्रं बोधयति अनेन एव च इदं
ध्यायते अस्मिन् च प्रति अस्तं याति ॥

Beyond perception is this supreme SELF: immeasurable, unborn,
Incomprehensible, inconceivable—the very Soul of Space.
THIS ONE alone, merges all and is ever watchful;
Thus, THIS ONE from the vastness of Space is verily omnipresent.
By consciousness alone, IT awakens all; and, by THAT alone, all this
Can be meditated upon; and to THAT ONE, everything proceeds and ends.

Mundaka-Upanishad III. 1.7

बृहत् च तत् दिव्यं अचिन्त्य रूपं ।
सूक्ष्मात् च तत् सूक्ष्मतरं विभाति ॥
दूरात्–सुदूरे तत् इह अन्तिके च ।
पश्यत् सु इह एव निहितं गुहायाम् ॥

Vast and celestial is THAT inconceivable form;
More subtle than the subtlest and yet IT shines brightly;
Very far away and yet IT is very near here;
Thus behold THAT which is hidden in the inmost chamber of the heart.

Katha-Upanishad II . 6.9

न संदृशे तिष्ठति रूपं अस्य ।
न चक्षुषा पश्यति कश्चन एनम् ॥
हृदा मनीषा मनसा अभि क्लृप्तः ।
ये एतत् विदुः अमृताः ते भवन्ति ॥

In the field of vision stands not the form of THIS ONE:
No one, with the mortal eye, sees THIS ONE.
By the heart, by the thoughts, by the mind turned inward,
Those knowers of THAT ONE, they shall be immortals.

Mundaka-Upanishad III. 1.8

न चक्षुषा गृह्यते न अपि वाचा ।
न अन्यैः देवैः तपसा कर्मणा वा ।।
ज्ञान–प्रसादेन विशुद्ध सत्त्वः ।
ततः तु तं पश्यते निष्कलं ध्यायमानः ।।

Not by the eye can IT be perceived, nor even by speech;
Not with the senses can IT be revealed, nor by austerity or sacred works.
By the grace of wisdom and purity of mind
Can THAT verily be seen distinctly in the silence of contemplation.

THE VISION

Atharva-Veda X. 8.44

अकामः धीरः अमृतः स्वयम्भूः ।
रसेन तृप्तः न कुतः च न ऊनः ॥
तं एव विद्वान् न बिभाय मृत्योः ।
आत्मानं धीरं अजरं युवानम् ॥

Desireless, steady, immortal, self-existent,
Contented with the essence, not wanting in anything;
He who thus knows, no fear has he of Death:
The SELF is steady, ageless and youthful!

Prashna-Upanishad IV. 5

यत् दृष्टं दृष्टं अनुपश्यति
श्रुतं श्रुतं एव अर्थं अनुश्रुणोति
देश-दिगन्तरैः च प्रति अनुभूतं
पुनः पुनः प्रति अनुभवति
दृष्टं च अदृष्टं च
श्रुतं च अश्रुतं च
अनुभूतं च अननुभूतं च
सत् च असत् च
सर्वं पश्यति सर्वः पश्यति ॥

What is seen is perceived wholly;
Whatever good is heard is listened to attentively;
What in near and faraway places is experienced,
Again and again that is re-experienced.
What is seen and what is not seen,
What is heard and what is not heard,
What is experienced and what is not experienced,
What is real and what is not real—
All that IT sees; the omnipresent One sees.

Mundaka-Upanishad II. 2.1

आविः संनिहितं गुहा चरत् नाम ।
महत् पदं अत्र एतत् समर्पितम् ॥
एजत् प्राणत् निमिषत् च यत् एतत् जानथ ।
सत् असत् वरेण्यं परं विज्ञानात् यत् वरिष्ठं प्रजानाम् ॥

THAT Manifestation indeed ranges through well-placed secret inner spaces;
THAT is the Supreme Abode wherein are consigned
All things— those which live, breathe and see. Know THAT as
The Being and the Non-being; the supremely desirable One beyond understanding; the highest One in all born beings.

Katha-Upanishad I. 2.18

न जायते म्रियते वा विपश्चित् ।
न अयं कुतश्चित् न बभूव कश्चित् ॥
अजः नित्यः शाश्वतः अयं पुराणः ।
न हन्यते हन्यमाने शरीरे ॥

The Spirit of Vision is never born and never dies.
THIS ONE came not into being from anywhere or anyone.
Unborn, eternal, perpetual and ancient is THIS ONE;
IT is not slain when the body is slain.

Shvetashvatara-Upanishad III. 19

अपाणि - पादः जवनः ग्रहीता ।
पश्यति अचक्षुः सः शृणोति अकर्णः ।।
सः वेत्ति वेद्यं न च तस्य अस्ति वेत्ता ।
तं आहुः अग्र्यं पुरुषं महान्तम् ।।

Without hands and feet, THAT holds and runs;
THAT sees without eyes and hears without ears;
THAT is the One we must know but none there is who knows IT:
They call THAT ONE on the summit as the Soul Supreme.

Isha-Upanishad 4
Isha-Upanishad 5

....

अनेजत् एकं मनसः जवीयः ।

न एनत् देवाः आप्नुवन् पूर्वं अर्षत् ॥

तत् धावतः अन्यान् अति एति तिष्ठत् ।

तस्मिन् अपः मातरिश्वा दधाति ॥

Without moving, THAT ONE is swifter than the mind;
Not even the gods can reach IT : IT is moving as of old;
Those that run, IT overtakes standing still;
To the ocean of ITS being, the Spirit of Life leads.

तत् एजति तत् न एजति ।

तत् दूरे तत् उ अन्तिके ॥

तत् अन्तरस्य सर्वस्य ।

तत् उ सर्वस्य अस्य बाह्यतः ॥

THAT moves; THAT does not move.
THAT is far; THAT is very near.
THAT is within all;
THAT verily is outside all.

Katha-Upanishad I. 2.21

आसीनः दूरं व्रजति ।
शयानः याति सर्वतः ॥
कः तं मद् अमदं देवं ।
मत् अन्यः ज्ञातुं अर्हति ॥

Seated, IT wanders far away;
Sleeping, IT journeys everywhere.
THAT Giver of joy and sorrows—
Who else but me is fit to know THAT?

श्रोत्रस्य श्रोत्रं मनसः मनः ।
यत् वाचः ह वाचं सः उ प्राणस्य प्राणः ॥
चक्षुषः चक्षुः अतिमुच्य धीराः ।
प्र एत्य अस्मात् लोकात् अमृताः भवन्ति ॥

The Ear of the ear, the Mind of the mind;
THAT which is the Speech of speech, THAT verily is the Life of life
And the Eye of the eye. Those steady of mind, having given up
And on leaving this world, indeed become immortals.

THE PERCEPTION

Rig-Veda X. 90.2
Atharva-Veda VII. 66.1

पुरुषः एव इदं सर्वं ।
यत् भूतं यत् च भव्यम् ॥
उत अमृतत्वस्य ईशानः ।
यत् अन्नेन अतिरोहति ॥

The SOUL, indeed, is all this:
What has been and what will be.
And the Supreme Master of Immortality
By mortal nurture transcends!

यदि अन्तरिक्षे यदि वात आस ।
यदि वृक्षेषु यदि वोलपेषु ॥
यत् अश्रवन् पशवः उद्यमानं ।
तत् ब्राह्मणं पुनः अस्मान् उप एतु ॥

THAT which is in the astral world; THAT which is in the wind;
THAT which is in the trees; THAT which is in the grasses;
By listening to which, animals are uplifted;
THAT SPIRIT, may it again come near to us!

Yajur-Veda (Vs) 32.4

एषः ह देवः प्रदिशः अनु सर्वाः ।
पूर्वः ह जातः स उ गर्भे अन्तः ॥
स एव जातः स जनिष्यमाणः ।
प्रत्यङ् जनाः तिष्ठति सर्वतोमुखः ॥

THIS indeed is the God sought after in all regions;
First indeed to be born, HE is ever within the Womb!
HE is the One who is born; HE is the One to be born;
In front of men stands HE whose face is on every side!

Yajur-Veda (*Vs*) 32.8

वेनः तत् पश्यत् निहितं गुहा ।
सत् यत्र विश्वं भवति एक नीडम् ॥
तस्मिन् इदं सं च वि च एति सर्वं ।
स ओतः प्रोतः च विभूः प्रजासु ॥

He who yearns beholds THE ONE hidden in secret inner spaces;
THAT BEING which to all becomes the Sole Abode.
In THAT, all this gathers wholly; to THAT, journey all;
Wide of Being, THAT is the warp and weft of all things born!

Rig-Veda I. 164.31

अपश्यं गोपां अनिपद्यमानं ।
आ च परा च पथिभिः चरन्तम् ॥
स सध्रीचीः स विषूचीः वसान ।
आ वरीवर्ति भुवनेषु अन्तः ॥

I have seen the Protector who is utterly untiring;
Who wanders, moving towards or away from the paths.
HE that is directed to one Aim; HE that is tending always to the Abode;
Encompassing all, HE revolves within the world!

Yajur-Veda (*Vs*) 32.10

स नः बन्धुः जनिता स विधाता ।
धामानि वेद भुवनानि विश्वा ॥
यत्र देवाः अमृतं आनशानाः ।
तृतीये धामन् अधि ऐरयन्त ॥

HE is our Kinsman, our Father, our Maker!
HE knows the seats of gods and all the worlds!
Through HIM, pious men, having attained immortality,
To the Third Domain, high up, they have speeded!

Yajur-Veda (Vs) 31. 18
Shvetashvatara-Upanishad VI. 7

वेद अहं एतं पुरुषं महान्तं ।
आदित्य वर्णं तमसः परस्तात् ॥
तं एव विदित्वा अति मृत्युं एति ।
न अन्यः पन्था विद्यते अयनाय ॥

I have known this SOUL, the Mighty One;
Refulgent as the sun, with darkness far away.
By knowing THAT alone, one transcends Death—
Not another known path is there to be tread!

तं ईश्वराणां परमं महेश्वरं ।
तं देवतानां परमं च दैवतम् ॥
पतिं पतीनां परमं परस्तात् ।
विदाम देवं भुवनेशं ईड्यम् ॥

THAT Mighty Lord, supreme among the lords;
THAT God, supreme among the gods;
THAT King, most supreme among the kings;
May we know THAT GOD, the Master of all, the Object of prayer!

Yajur-Veda (Vs) 32. 12

परि द्यावा पृथिवी सद्य इत्वा ।
परि लोकान् परि दिशः परि स्वः ॥
ऋतस्य तन्तुं विततं विचृत्य ।
तत् अपश्यत् तत् अभवत् तत् आसीत् ॥

All around heaven and earth in a moment having travelled;
Around the worlds, around the regions, around the sun-world;
And, from the weft of Eternal Order, having been detached;
THAT he saw; THAT he became; THAT he was!

Rig-Veda	VI. 9.6
Kena-Upanishad	I . 1

वि मे कर्णा पतयतः वि चक्षुः ।
वि इदं ज्योतिः हृदय आहितं यत् ॥
वि मे मनः चरति दूरे आधीः ।
किं स्वित् वक्ष्यामि किं उ नू मनिष्ये ॥

My ears strain to hear, my eyes to see,
The supreme Light of Silence—that which is set in my heart.
My mind roams afar beyond its confines;
What indeed shall I speak, and what now shall I think?

केन इषितं पतति प्रेषितं मनः ।
केन प्राणः प्रथमः प्र एति युक्तः ॥
केन इषितां वाचं इमां वदन्ति ।
चक्षुः श्रोत्रं कः उ देवः युनक्ति ॥

By whom is the mind urged to wander afar?
By whom is life first yoked to start on its journey?
By whom are we impelled to speak these words?
Of the eye and the ear, who verily is the divinity behind them?

THE REALITY

Rig-Veda I. 170.1
Kena-Upanishad II. 2

न नूनं अस्ति नः श्वः ।
कः तत् वेद यत् अद्भुतम् ॥
अन्यस्य चित्तं अभि संचरेण्यं ।
उत अधीतं वि नश्यति ॥

IT is not now nor on the morrow.
Who knoweth THAT which is marvellous?
In the consciousness of another, IT has motion and action;
And when approached by thought, IT wholly vanishes!

न अहं मन्ये सुवेद इति ।
न वेद इति वेद च ॥
यः नः तत् वेद तत् वेद ।
नः न वेद इति वेद च ॥

I do not think I know THAT well;
And know, I know THAT not.
Those of us who know that, know THAT;
And those who know not, know not.

Rig-Veda I. 164.37

न वि जानामि यत् इव इदं अस्मि ।
निण्यः संनद्ध मनसा चरामि ॥
यदा मा आगन् प्रथमजा ऋतस्यात् ।
इत् वाचः अश्नुवे भागं अस्याः ॥

Verily, naught I know what it is that I am;
Mysterious, fettered by the mind, I wander.
When to me is revealed the First One born of Eternal Order;
Then, from Speech, shall I obtain a share!

अरिष्टं कोशं प्रपद्ये
  अमुना अमुना अमुना ।
प्राणं प्रपद्ये
  अमुना अमुना अमुना ।
भूः प्रपद्ये
  अमुना अमुना अमुना ।
भुवः प्रपद्ये
  अमुना अमुना अमुना ।
स्वः प्रपद्ये
  अमुना अमुना अमुना ।

I go to the Imperishable Treasure:
  by his grace, by his grace, by his grace.
I go to the Spirit of Life:
  by his grace, by his grace, by his grace.
I go to the Spirit of the Earth:
  by his grace, by his grace, by his grace.
I go to the Spirit of the Sky:
  by his grace, by his grace, by his grace.
I go to the Spirit of the Heavens:
  by his grace, by his grace, by his grace.

—*Chhandogya Upanishad*; III. 15.3

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